

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, APRIL 6, 1916

NEW SERIES, VOL. XVIII, NO. 14

H. C. Roberts has been called to Logtown for one Sunday.

Rev. Jack Cranford is now the happy pastor of New Hebron, Monticello, Crooked Creek and Old Hebron—a fine field.

Rev. C. W. Orrick, of Mt. Olive, takes a month off to spend at the mineral wells, Marlin, Texas. We hope his rheumatism may soon be routed.

The "buzzer" is a device operated by an invisible monitor to proclaim to a public speaker—and his audience—that his time is out. Long life to the buzzer, and a large family!

Rev. Harry Leland Martin, of Indianola, is to make one of the addresses at the Southern Baptist Theological Seminary alumni banquet at Asheville. Mississippi will be well represented.

Dr. I. P. Trotter announces to the association-
al representatives of foreign missions that "necessary expenses" mentioned in his card to them refers to postage but not to traveling expenses.

We are planning for an evangelistic number of The Record in May. Soon after this is our revival period and it is intended to make this special issue as helpful as possible to the churches.

It is said that Koreans have begun to make pockets in their clothes in order that they may carry Bibles with them. A few brethren have been fond of preaching on the text, "What is that in thy hand?" They might change it to "What is that in thy pocket?" and not do any more violence to the Scripture.

The Foreign Mission Board reports receipts slightly above what they were at this time last year. We have nearly \$25,000 yet to raise in Mississippi. Besides this there is the remains of last year's debt which is now about \$90,000, of which our Mississippi laymen have assumed their share which remains to be raised.

Consideration in Congress of the national prohibition measure was postponed by the desire of its friends, probably because the "preparedness" discussions were engaging the attention of Congress and the public almost to the exclusion of other matters. It is not the time to launch a movement like this on the troubled waters.

A brother with a good conscience and proper sense of honor, walked into the editor's office and was asked how he fared. His answer was that he was "holding his own." The editor, in reply to a similar question, said that other people were holding his own for him. Two weeks later the visitor returned and said that the remark had bothered him and he would like to pay his subscription to the paper, which happened to fall due on that very day. Next!

Brother T. J. Moore calls attention to the statement in Schaff-Herzog Encyclopedia that the Seventh Day Adventists (as well as Russellites) hold that man is not immortal, but the dead sleep in unconsciousness and that the unsaved never awake. You may believe that temporarily if you wish to, or you may accept the Bible statement that the smoke of their torment goeth up forever. To be gulded by the Bible is to be saved from hell; to refuse faith in it is to terminate in hell. No argument alleviates the suffering of the rich man in torment.

Rev. Zeno Wall preached his first sermon as pastor at Clinton Sunday morning, and on Sunday night there was an installation service. Deacon A. J. Aven presided. There was a good choir and a full complement of speakers. Various departments of the church were represented and the different interests in the town. A. C. Powell, cashier of the bank, spoke for the business men; M. P. L. Berry spoke for Hillman College; G. M. Anderson for the public school; J. W. Provine for Mississippi College; J. T. Wallace for the Sunday School and P. I. Lipsey for the mission societies and any and everybody. It was for the purpose of expressing the welcome to the new pastor and pledging him the support of the whole church. Brother Wall responded in a short but exceedingly appropriate address, and all felt that it was a happy and helpful occasion. The congregation was large and showed their interest by close attention to the end, the whole body coming up to give the pastor the hand of fellowship.

A few years ago one preacher borrowed from another a commentary which had been in the latter's library for nearly forty years. They were among the best commentaries that can be had, but in working his way through them he found many pages uncut, just as they had come from the binder many years ago. How much of helpful and illuminating explanation and exegesis had been hidden uselessly away! But are there not many of your Bibles that have suffered the same experience, lying long unused when they might have been pouring their treasure of truth into your life? Are there not many pages in the book of nature, God's other revelation, that remain uncut. Many of God's truths, from which the Lion of the tribe of Judah has removed the seal, remain hidden from us because we have not done our part in cutting the leaves.

Two places so far heard from are asking for the Southern Baptist Convention for 1917. These are New Orleans and Hot Springs. They are both well located and able to take care of the convention. New Orleans, however, has claims on the convention which are peculiar and imperative. It is one of the largest cities in the South and destined to be one of the largest in the nation if it can be saved from the reign of unrighteousness. It is at the same time one of the weakest Baptist forts in the nation. The convention will be a distinct advantage to our people there. We have put money and men into New Orleans that are largely lost to us unless we do vastly more. It is economy and good strategy for the convention to go to New Orleans.

The latest report from the Home Mission Board as to the contributions is enough to stir us to our best endeavors. The totals for all the states are better than last year at this date, but our own contributions from Mississippi are less than \$4,000 of the \$25,000 which we have undertaken to raise. We have every reason to feel responsible for this full amount which if it is given is so small as to be no credit to us. Up to this time we have not given as much as the Home Board appropriates to work in Mississippi. Of course we are going to come up square with our apportionment but it makes our secretaries uncomfortable to wait till the close of the year and it takes spirit out of them in planning for aggressive work another year.

Rev. A. H. Miller resigns at Napoleon and Logtown, to begin work in Louisiana. His address will be Mandeville.

The church house at Moorehead is finished and they have ordered the pews. This is a big victory for beginners.

Francis Gehring, son of the Baptist pastor at Baton Rouge, La., has responded to God's call to the ministry. Their hearts are glad.

Are you among those working for a Baptist Record ticket to the Southern Baptist Convention? You have five weeks in which to make it.

Dr. J. Benj. Lawrence delivered the address on April first—Missionary Day—at the Southern Baptist Theological Seminary, Louisville, Ky. Those who know him are sure it was well done.

"A Member," at Salyersville, writes appreciatively of the work being done there in the mountain mission school by our three Mississippians, Professors Austin and Lackey and Miss Minnie Lee McCall. The first and last will remain.

Rev. J. C. Parker reports the organization of Jones County Baptist Association on March 28, with thirty-two churches. This is a good sized beginner and is in a territory where an association was very much needed for the development of their territory.

W. E. Holcomb, field representative for the State, has just completed a religious census of Quitman, the same showing the following result: Congregationalist, 1; Episcopalian, 5; Presbyterian, 2; Holiness, 1; doubtful, 13; no preference, 40; Methodist, 273; Baptist, 408. Total, 757.

The Mississippi Baptist Hospital in Jackson is in immediate need of \$150 to screen the galleries. If you have that amount for the Lord and the suffering, send it on. The comfort of the patients is dependent on the use of these spacious galleries. Send all or part of it to Baptist Hospital, Jackson, Miss., and say for what specific purpose it is given.

Rev. Frank C. Flowers has resigned the pastoral care of the Central Baptist church in New Orleans and will locate at Baldwin in this State. We welcome him gladly to Mississippi. He has been pastor for seven years in New Orleans and has been identified with the life of the city and has seen the Baptist cause grow much stronger. He is the oldest Baptist pastor there in point of service, but in the prime of life chooses to give himself to rural work. Brother Flowers has also been a regular contributor to the Chronicle.

Dr. Chas. Hillman Brough on last week was nominated in the Democratic primary for Governor of Arkansas. He is well known in Mississippi, having been born at Clinton, a nephew of Mrs. Dr. Walter Hillman, was reared in the classic atmosphere of this village and graduated in Mississippi College about twenty years ago. He then took his Ph. D. degree at Johns Hopkins University, later studied law at the University of Mississippi and taught at Hillman and Mississippi Colleges. He has for several years been in charge of the department of economics at the University of Arkansas. He is a very popular speaker and is well qualified for the high office of Governor to which he has been virtually elected.

WHY I BECAME A BAPTIST?

I have been requested to state in this article "Why I Became a Baptist." Let me say first that I was brought up in the Presbyterian faith and started out when I was a young man to educate myself for the Presbyterian ministry. At the age of twenty-five I undertook one day to convince a Baptist deacon that the Bible taught sprinkling for baptism; the deacon took his two-edged sword out of its scabbard and gave me only one little thrust by quoting Mark 1:5, "And they were all baptized of Him in the river of Jordan." I confess that I was startled, and never began my argument to prove the sprinkling theory from that day to this, but from that day onward I was fully resolved with the help of God, to know what the Scriptures did teach, and this in the face of all my preconceived opinions and prejudices. I thank God now that He inclined my heart at that time to make that good Baptistical resolution, which in due season led to a blessed and wonderful revolution in my life. I know now that I was not a regenerated soul at that time, but like Cornelius of old I was religious, and as God heard his prayers and sent him fuller light, so I believe He heard mine and in His good time fuller light and joy dawned upon my soul. Also Peter did not come from "Joppa" to help me. No Baptist minister came to my rescue; no Baptist tracts, nor books, only that one great Baptist Book—the New Testament—that and the prompting of the Holy Spirit. And was that not enough? After searching the Scriptures for months and perhaps as diligently as the "Noble Bereans," to find whether the things that I had been taught from my youth up were true. I utterly failed to find the word sprinkle even once, connected with water, in the whole New Testament, and what is more, I am fully persuaded that no honest man ever did, or ever can find it. Sprinkling for baptism originated with the Roman Catholic church. Bishop Hughs of that church says in his catechism most emphatically that "the Holy Scriptures teach only immersion," but that "the church teaches sprinkling." The bishop was the pope's principal representative in America up to the time of Cardinal McClosky.

After settling that the New Testament taught immersion and immersion only for baptism, I then discovered that a change of heart was the first Scriptural requisite and baptism the next in order to church-membership.

I never knew what peace of conscience was until I had fully resolved in my heart to obey God in the ordinance of baptism, and at that juncture I discovered that I had been in the Presbyterian church up to that time; had been trained in the doctrines, and yet a total stranger to regenerating and redeeming grace. This article does not call upon me to sit in judgment upon Presbyterians only in so far as my attitude as a Baptist condemns the unscriptural things which are taught and practiced in that fellowship. I will say this, however, that I have known of scores of souls in the Presbyterian and in the other Pedobaptist churches who know nothing about experimental religion, and I make this assertion on their own authority. I rejoice, however, that in days gone by it was my happy privilege to lead many of the aforesaid to Christ and then down into the liquid tomb and up again to walk in the power of the endless life. But how did the majority of unconverted Pedobaptists get into these churches? First, they were rocked into them in the cradle of infant baptism; and second, the work was completed by the gateway of "coming into full communion" or by the gateway of "confirmation." Mark you, I do not say that there are no truly regenerated souls in those bodies.

I have more to say and that will show you why I am confirmed in the Baptist fold. It is: A denomination that insists on a change of heart, and a personal and satisfactory profession of faith before baptism, must in the very nature of things have more white sheep than any other body of people on the globe. A Simon Magus

will slip through the screens once in a while, but the responsibility is largely, if not altogether, on his head. In the other instances the sin is on the heads of those who deprived the children of the right to think and act for themselves. It is quite probable that infant baptism has done more to paralyze the work of the Holy Spirit than anything else. On account of the revelation of these great principles to my soul by the eternal Spirit, I became, I continued, and I am a new covenant baptized believer. I saw the prints of the nails, and with Thomas I said to Jesus, "My Lord and my God." I heard the voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins." Some of those sins were first a woeful perversion of the Lord's ordinances. Another sin was administering the rite they called baptism, in the name of the Trinity, to a class of candidates which Rome admits herself is not once mentioned in the whole New Testament; another sin was in adopting forms of church government wholly inconsistent with the gospel and the plan laid down by Christ and His apostles.

I was baptized by Rev. George F. Miles, pastor of the Baptist church in Amherst, Nova Scotia, Dominion of Canada. In looking back to that happy period, I can see now that I was, but a child then in knowledge. I enjoyed being in the Baptist church and felt that I was a member of a New Testament body. Then I saw through a glass darkly; now the light shines more and more unto the perfect day. I have continued in the faith because in due season I came to see that Jesus Christ, the great and only Head of the church, and all of His apostles, were Baptists, and brother, that they established nothing but Baptist churches. It is true that they were not called by that name; but we as a people accept their doctrine in every jot and tittle and rejoice to be able to give a "thus saith the Lord" for the Alpha and Omega of our faith and practice. Within the last three years I took an old Bible and cut the church out of it verse by verse and put the same together in regular order. It was without doubt a Missionary Baptist church, and there is not a genuine Baptist anywhere who would not accept it as his church, or rather the church of his faith. If any Pedobaptist undertook to look in that Bible for his church he would find himself in a hole all the way through. Take the New Testament away from Baptists and you take away their church constitution and discipline, and in fact their very existence. For these reasons and through the atoning grace of God, I say again, I became, I continued and I am a Baptist. Further I repeat it, I could not find that the Word of God taught sprinkling for baptism. I could not find infant baptism, except as invented by Rome and continued by successors of Rome. I could not find any of the systems of hierarchical church government that exist now, laid down in the New Testament.

In conclusion, I thank God from my inmost soul that in His great love and mercy, He put me among that people who do not "teach for doctrine the teachings and commandments of men;" who acknowledge no Lord over the conscience but one Lord Jesus.

Yours for truth,
W. G. PATTERSON.
—In News and Truth.

WHAT BAPTISTS BELIEVE CONCERNING SANCTIFICATION.

Read II Tim. 2:21, 22.

Introduction: Some preliminary remarks:

1. Sanctification is a doctrine expressly taught in the Word of God.
2. The doctrine of sanctification has been, and is, much neglected by Bible readers.
3. Sanctification as a doctrine is greatly abused by many who claim to be students thereof.
4. Sanctification is a doctrine worthy of careful study and exposition.
5. Sanctification defined.
Sanctification is that process of development,

or growth, within the providence or grace of God, by which the mind of the Spirit is enthroned and the mind of the flesh dethroned in the life of the individual, or congregation, looking to the holiness or perfection of the individual, or congregation, as related to God.

(a) Sanctification is a process looking to a state of holiness or perfection.

(b) Sanctification is a state of holiness or perfection resulting from a process within the providence or grace of God.

(c) Sanctification begins in regeneration and culminates in the glorified of the resurrection.

6. In the light of these remarks, the hearer is invited to consider what Baptists believe concerning sanctification.

Baptists believe:

1. That sanctification is a process by which, according to the will of God, we are made to partake of His holiness. — II Cor. 7:1; 13:9; Eph. 1:4; I Thes. 4:3; 5:23.
2. That sanctification is a progressive work. — Prov. 4:18; II Cor. 3:18; Phil. 3:12-16; Heb. 6:1-2; I Pet. 1:3-8; II Pet. 1:3-8.
3. That sanctification begins in regeneration. — Jno. 3:6; Phil. 1:9-11; Eph. 1:13-14.
4. That sanctification is carried on in the hearts of believers, by the presence and power of the Holy Spirit, in the continual use of the appointed means, e. g.
 1. The Word of God. — Eph. 4:11-15; II Pet. 3:18.
 2. Self-examination. — II Cor. 13:5.
 3. Self-denial. — Lk. 9:23.
 4. Watchfulness and prayer. — Mat. 26:41; Lk. 11:35f; Eph. 6:8.

J. R. G. HEWLETT.

Charleston, Miss.

THE JUDSON CENTENNIAL MOVEMENT CLOSING APRIL 30th.

By W. A. McComb.

By the time these lines are in print we will be in the closing month of the Judson Centennial Movement. April 30th is the day set for the completion of this great task. Have you had a part in it? If not, can you afford to let the greatest single undertaking of the Baptists of the South pass without your co-operation? Surely not.

The following letter was received from a lady today, which to my way of thinking makes good reading:

"Dear Brother McComb:

"God has put it on my heart to give this \$5.00 on the Judson Centennial Fund. It is a small amount, but I feel if I were to use this for anything else, I would be robbing God. * * *

How many other noble souls in Mississippi feel that they would like to have a part in this great work before it closes?

If you would like to have part in this movement, kindly sign and fill out the following and clip it and mail to me at Clinton, Miss., with a check. On receipt of it I will mail you the notes for any future payments.

I hereby subscribe to the Judson Centennial Movement the following amounts to be paid as follows:

Cash now or within 30 or 60 days \$.....
Note to be paid Feb. 1, 1917 - - \$.....
Note to be paid Feb. 1, 1918 - - \$.....
Name
Postoffice
Church
Bank

It will be impossible for me to visit many more churches during the last month of the campaign, so just sign this and send it to me at Clinton.

Should I be able to get to your church, I will be glad to have your subscription before I come. We will need a hard, united pull to close up with success by the time limit, April 30th.

May His blessing rest upon each and every helper in this great cause is my sincere prayer.
Clinton, Miss.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Confidence is contagious.

Too many think that they test their faith by testifying about it.

Nothing is more popular than home missions on foreign mission Sunday.

The returns coming in from the Sunday Schools indicate that good work was done on mission day.

From now until the first of May, Mississippi Baptists must knuckle down to the mission task in dead earnest. There is not a single moment to lose. We are a little ahead of where we were this time last year on foreign missions, but we are behind on home missions.

The past month has been a strenuous one for the office force. There has been a solid stream of literature and letters going out to the workers on the field. We are doing everything in our power to get the necessary information to our churches confidently believing that if the people know about our mission work that they will give to it.

Training for World Conquest.

A church has no right to exist except as it exists to work out God's plan for world redemption. There are to be no "regions beyond" into which the gospel has not penetrated, and the gospel is to penetrate into every such region by the impulse of the church's consecrated activity. And now, listen, the interest which any church has in this work and the energy which it puts into it are not likely to rise above the zeal and intelligence of the pastor. This fact of itself puts a tremendous responsibility upon the one who stands as the recognized leader of a church in God's great work of world conquest.

A Mission Experience.

Unless a man is on fire himself with missionary intelligence and consecrated zeal he will not kindle the fires of missionary enthusiasm in others. There is no help for the churches until an overwhelming missionary experience takes hold upon the pastors. Such an experience as will not allow them to be quiet. Without this missionary experience all of our efforts will be ephemeral, all of our enterprises will stick like mistletoe, in the bark, instead of growing out of the very hearts of the people. It is worth any effort we can make to create in our pastors a New Testament conviction concerning the tremendous importance of preaching the gospel to the world. A conviction that is just as firm as the conviction of sin when the Spirit of God drives home the truth to the sinner's heart concerning his lost condition; a missionary conviction just as firm and stalwart and uncompromising as any of our convictions concerning baptism. Indeed, if we get this missionary conviction right, it will be to us more than our conviction about baptism, because if you look again at the commission, you will see that even baptism itself depends on going.

How can we come into a mission experience that will forever change the religious horizon for us that will make us over again? There is but one way. It is a vision of the cross and its meaning. You and I must have the cross erected in our souls; then and not till then can we do as Jesus did, take the facts as they are—the awful, actual, tragic facts of the world and bring God into them. We can then identify ourselves with the sorrows of men; creep inside all the wrongs and curses, the sin and shame of earth;

and having come into them make them all our own. This is what Jesus did. The pain and sin of the earth hurt Him, and He gave Himself to save it. The pain and sin of the earth must hurt us, and we must give ourselves to save it.

Mission Information.

It is the pastor's duty to give the church of which he is pastor the proper information and thereby lay the foundation for world activity. The education of the members in the world program of Jesus is essential to missionary enthusiasm and activity. The pastor must give this education.

He must not only believe in missions—he must know missions.

To know missions, he must study world history and world politics, in the larger sense; he must study geography, ethnology and sociology. He must make himself familiar with the biographies of leading missionaries, and, as far as possible, keep track of current developments in the missionary field, which show not only the triumph side, but the trial side of missions. Let him watch the movements of the missionary hosts as he would watch the daily bulletins of a war in which the nation is engaged, and note every step of the advance or retreat of the national forces. Let him saturate himself with missionary information and he need not worry so much about getting it to the people, out of the fullness of the heart the mouth speaketh. Then in addition to this let him stimulate his people to send one of their own number, if possible, to the foreign field; or to at least establish direct and constant communication with the foreign field by letters to and from the missionaries. And let him bring missionaries, men and women, to visit his people, and speak to them in person of what they have done and seen. There is no subject so calculated to inspire men to lives of holy enthusiasm as that of the mighty works of God in the non-Christian world. It is impossible to tell the story of the past century of missionary triumphs and trials without kindling hearts. There is no better way to quicken the activity of the church in the work right at her door than to bring before her members the triumphs of Christ in the most difficult foreign fields.

The Service of Money.

What is money, any way? Dr. Schauffler says, "Money is myself." I hold in my hand a piece of money. If that money belongs to me then it is so much of my life coined into this shape. If I am a day laborer and get two dollars a day, the two dollars which I put in my pocket at the close of the day is two dollars' worth of my muscle, turned into money and put in my pocket. Or if I am a clerk and get twenty dollars a week, the money I get on Saturday night represents twenty dollars of myself as a clerk. Or if I am a merchant, I balance my books at the end of the week and find that I am one thousand dollars to the good. That one thousand-dollar check that I am able to draw represents one thousand dollars' worth of myself as merchant turned into money and deposited in the bank. Money is therefore stored up life—yesterday's life, last week's life, the life of a past generation.

And this stored up life belongs to the owner. It is his as truly as his own life is his. He can put it to work, just as he might put himself to work, and the stored up life will work and do things to the limit of its capacity just as the man himself can work to the limit of his capacity. The only difference between the man and his money is, the man represents today's working power and the money represents yes-

terday's working power. And the man controls both.

Because of this fact there can be no real consecration of life to God without the consecration of such money or wealth as is owned. Because money is life, the will of God extends to it, too, and it also must be subject absolutely to Christ as Lord. It also enters into God's great plan for world redemption.

He who gives of his money to missions goes to home and foreign fields preaching the gospel; he goes in the gift; he goes in the man whom the gift sends. What a great thing it would be if every Baptist in Mississippi went this year! What a great thing it would be if every pastor in the State led his church to go! Christ commands us all to go. Brethren, will we obey His command?

Education Commission

SEVENTY-FIVE-THOUSAND-DOLLAR MARK REACHED.

In the last two weeks I have visited the following places: Swiftown, where Brother R. D. Stringer is pastor; Drew with Rev. S. W. Sproles, pastor; Rome, with Rev. S. B. Ferguson, pastor; Rich, where the Rev. J. A. Ousley presides; and Lula with Rev. D. S. H. Cox, pastor. All places gave liberally to this great work. The W. M. U. at Drew and at Lula made nice offerings.

It is with real joy that we announce to April first the \$75,000 mark with ten cents over, has been reached.

Now for a final pull for the last \$25,000.

Brother pastors, this cannot be secured unless you give us your co-operation and support. But you say we have so many load burdens that it is hard for us to give. Granting that all of that is so, you and your people will be blessed by having a small part in this great campaign. For example, a brother recently did not want me to visit his field because they were raising funds to build a new church. Finally he said, "Come on and do the best you can," and after they had given, pastor and people were glad of the opportunity of having a small part in the work and so expressed themselves. May God lead us and give us victory. Here is trusting.

W. E. FARR.

CLARKE MEMORIAL COLLEGE.

Our church is without a pastor now. Brother Bostick has just gone to Columbia. We are already missing him for surely nobody could have been more in sympathy with our work here than our pastor. He has been a source of inspiration to the religious organizations in the college. He had delivered addresses to the Y. M. C. A. and Y. W. A. during the year, besides speaking several times at chapel. We want the prayers of the Baptists all over the State that we may secure the right man to take up the work where Brother Bostick has left it. The church has lost a great leader and preacher.

Last Thursday night it was the writer's privilege to attend the graduating exercises of the Chunky High School, where Prof. T. A. Gresham was just closing his first year as principal. It was a great pleasure to speak for this recent Clarke graduate, especially since he is making such a big success. The trustees raised his salary \$25 a month to keep him. Mrs. Gresham was a Clarke student and is one of the assistants in the school. Miss Mamie Brand, another graduate, is another grade teacher, while Miss Sue Davidson, still another Clarke graduate, is the teacher of expression. There were ten graduates and we are expecting a good per cent of them here next session.

CHARLES D. JOHNSON,
Faculty Secretary.

A big list of good books for one-third less than the regular prices is given in the announcement of The Baptist Record's April Book Sale on page 16. Turn to it and mark the books you want.

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

CALLED AND CALLED OUT.

There is hardly any word in the New Testament which plays a more important part in its teaching and work than the word "to call" or "called." The reading of the first chapter of nearly all the epistles will show that the basis of the letters, the ground of the appeal and fellowship is found in the fact that they are called to be saints and that the writer of the letter is called to be an apostle. The Greek word (kal) which is practically the same as the English, is rich in compounds, there being no less than ten other words formed by its combination with various prepositions. There may be opportunity at some other time to consider others of these, but for the present our inquiry will be confined to just one of these in its relation to the simple word called. We put together the two words "called" and "called out."

A phrase has lately come much into use that expresses a kind of work that was supposed to be neglected, namely, "calling out the called." It is well to lay stress on this form of service which needs to be emphasized, but it must not be thought that it is a discovery of our generation. The fact that it stands for is as old as the gospel and is an inevitable accompaniment of the gospel. It is to call into actual service and locate in service those whom God has called into His kingdom. There is danger that the idea may get into our heads that there are only certain people in the kingdom who are called out for service. This calling out is not for preachers and missionaries only, but for everybody who is called, "all that are called to be saints."

In proof of this it is only necessary to be reminded that the word for "called out" is *ecclesia*, which we commonly translate "church." The church is the company of those who are called out. There are times when every man of military age and physically fit is called out to the standard, called to the colors or called to the company of them that go forth to battle. Every man who is "called," or called into the kingdom is called out of the world, out of his old allegiance, out of his former manner of life, called out for service. A man who belongs to God, of right belongs to the church. To belong to the church is to be called out to service in the kingdom. His membership in a church is synonymous with his being called out into some form or many forms of Christian service.

Every man, woman and child who is a member of a church is so in answer to a call to service. His joining the church was his answer to that call. That is what a church is for. But for that there would be no need for a church. It is not simply a place to hear preaching, or for pleasant fellowship, or for mutual instruction and profit. It is an institution in which

each one is to find his work and spend his energy and largely to confine his activity. Do not wait for somebody to call you out, you already belong to God's called out band. See that your life is put into it, your efforts are expended through it.

"I love thy church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

EDUCATION BOARD FOR S. B. C.

It is evident to everybody who observes that we are living in the time of an educational renaissance. There are times when the Spirit of God breathes upon men and truths come into prominence and convictions come into being that give character to the age, and influence all succeeding ages. Or, to change the figure, there are great groundswells that agitate whole nations or many nations, that change the habits of men's thoughts and leave permanent alterations in men's intellectual or moral geography; that bring islands into being, form lakes and change the course of rivers, or discover great continents; that quicken the pulse of the human race and open up new zones of endeavor. Such a time was that of Alexander the Great, when not only political geography was made over but men's mental geography was transformed. Such a time was that when our Lord came, just when the Roman government had become a world empire. Such a time was that of the Protestant Reformation, the breaking up of old systems and the infusion of new blood of truth and the growth of the world by the discovery of the Western Hemisphere. Such a period was that in which was born this republic followed soon by the French Revolution, the awakening of Europe and the great revival under the Wesleys and Whitfield.

It is not easy for one living in the very period itself to discover all its movements, for he is moving with it, to weigh the value of its contribution to the world's advancement and knowledge, for they do not immediately appear. In David's time there were men of Issachar "who had understanding of the times to know what Israel ought to do, and all their brethren were at their commandment." Jesus rebuked His generation because they did not discern the signs of the times, could not see the providential indications in the trend of events, were not really alive to what was going on, and so were unable to learn the lessons or profit by the currents of events in the midst of which they lived. In the common occupations of life men are often fighting against nature, rather than submissive to it and co-operating with it. Many a farmer has been killing grass when he ought to have been helping it to grow.

But back to our subject and to the examination of our own age. Every age that has given birth to great ideas has been an age of travail; at least it has had its period of travail. Ours is not an exception and we are not yet to the end of it. Knowledge grows today more rapidly than ever before; the means for the spread of knowledge far surpass anything the world ever saw. It is easy to learn, to learn about everything. It is hard to remain in ignorance. The man who remains ignorant only demonstrates President Wilson's idea of the limitless capacity of the human mind to resist the introduction of knowledge. There is a quickening of the intellectual pulse today that would have been a sign of fever a generation ago. The fearful carnage in Europe even seems to be like the play of material artillery which precedes the advance of the intellectual and moral infantry.

The schools are simply the sane and scientific effort of the thoughtful of our day to intelligently direct the process of learning, and to direct the minds of those capable and desirous of learning. Every living thing tends to take on definite form and method, in other words, begins to organize. The school is an educational organism. As the life or idea becomes more

vigorous the organization becomes more complete. The educational demand or effort relates itself to other departments of life; the schools relate themselves to other institutions and to one another.

More than for many generations interest in education today is clamant and well nigh dominant. Like seed springing up after a long winter's sleep, like leaven in a large new mass, working silently and constantly, the interest in education is manifesting itself in houses and equipments, in endowments and scholarships, in widening and more practical courses of study, in higher standards and ideals. But in no way is this quickened life more in evidence than in consolidation and co-operation. As schools multiply and extend the boundaries of their influence, there must be defining and regulating of their spheres and methods of activity. This brings into being new organs for carrying on the work more effectively. We progressed to the point in the various states where an education commission was felt to be a necessity for the most harmonious and efficient work in education. In most of the states this has been done and with the commission has come a "system of correlated schools."

The next step which has come to be considered necessary in the development of the school system and work among Southern Baptists is a General Education Commission through which the educational idea may become more articulate and may not only be expressed but may be directed in proper channels and grown to full stature. The need of such a commission is shown in the various conferences and associations that have preceded it. The idea is a matter of growth and its success is dependent on a healthy growth. It has grown so far not because anybody has been pushing it, but like the seed of the kingdom springs up and grows, "he knoweth not how." Its future growth will be healthy if it is natural and not forced. It must grow up out of the people and not away from them. Its strength must come out of the soil in which it grows and not out of the air like a gourd vine. It must be indigenous and not exotic.

There is hardly room for two opinions as to the need of some such general agency through which there may be careful and wide study of the whole educational problem and disseminate general information about it, and render more intelligent our educational program. There is need of wise counsel and co-operation to secure the highest Christian education. There is need that the rights of all schools should be guarded against the encroachments of the stronger or more self-assertive. There is need that the whole question of denominational education shall be studied in its relation to State education. There is need of developing the educational spirit. There will always be need of developing the voluntary offerings (the distinctly Christian offerings) of our people as distinguished from support by compulsion or taxation. To do these things we have already a General Education Board and a Northern Baptist Education Board and we will have a Southern Baptist Education Commission.

The State of Washington came under the prohibition law January first. The leading paper of Seattle fought prohibition. But its editor has been converted. He says prohibition prohibits, and declares, "We already know that it is a great benefit, morally and from an economic viewpoint. Its moral effect has been tremendous. Seattle has 260 saloons, and we had an average of 2,600 arrests a month for crimes and misdemeanors, growing out of liquor drinking. In January we had only 400 arrests. * * * That of itself is enough to convince any man with a conscience that prohibition is necessary. There can be no true economy in anything that is immoral."

Ten beautiful Easter cards will be sent post-paid for ten cents, twenty-five for twenty cents. The Baptist Record, Jackson, Miss.

WHOSE BURDEN IS THIS?

You will read in another part of the paper this week a letter of our beloved brother and secretary, B. D. Gray, as to the home mission situation. It is characteristic of the mental condition of our mission secretaries at this time of the year. They are our great representative burden bearers. They are men whom the Lord has honored in sharing with them the anxiety of his own soul. They, too, have their period of Gethsemane. Primarily it is not a financial burden. They should never let the raising of a certain sum of money be the first business of our secretaries or the chief item on their minds. This is just a means to an end.

But the burden is not theirs alone. They are our representatives and the work we are doing heads up in them. They are not our substitutes. This is no vicarious arrangement by which one suffers for another or serves instead of another. Not many would choose to stand in their shoes, but each one must bear his own burden. Every pastor among us must fill his place or be guilty of shirking a responsibility that is his. Every layman, every woman and child who has accepted the Lordship of Jesus is bound by that fact to share the burden and the joy of giving the gospel to the lost. This is what our mission boards and our mission secretaries are doing.

There is no other way in which the responsibility for these souls can be distributed and shared so well if at all as in permitting each of us to give something of our income for this purpose. The amount that we give in proportion to our income will measure our interest. The more we give, the larger share we have in the work of redeeming these lost souls. Let us not think of these men who act as secretaries as men who have imposed a task on us, but as men who are working with us to fulfill a task which belongs to all of us in common. These men did not originate the commission. The burden was imposed on us by Him who loved us and gave Himself for us. It was Jesus who said, "Make disciples of all nations." He gave His own life to make salvation possible and asks of us to give ours to make it actual. We are joint heirs with Christ; if so be that we suffer with Him, that we may also be glorified with Him. Now is the time for us to show our faith in Him by our sacrifice for Him. Let every one of us get under this burden that we may have fellowship with Him and with all who serve Him.

WATCH ON THE RIO GRANDE.
(Tune—"Watch on the Rhine.")

By Wm. Edwin Darrow, Mt. Ayr, Iowa.

Along the Southern border-line,
Where flows to Gulf the stream divine;
The Rio Grande, the Rio Grande!
Who guards today the Rio Grande?

CHORUS:

Our native land! no danger thine,
Our native land! no danger thine;
Firm stand thy sons to watch, to watch the line,
Firm stand thy sons to watch the border-line.

Though stretching far to western strand,
From Eastern plain to ocean sand,
Our border-line will safely stand,
Through watch along the Rio Grande!

They stand a noble army strong,
Quick to defend from ill and wrong;
With hearts aflame they will proclaim
Their love for native land and fame.

While flows one drop of Yankee blood,
Or fillal love guards well the flood,
While brave and loyal soldiers stand
No foe shall tread that Southern land!

Our faith is strong, our courage sure,
Against all foes we shall endure,
Our hearts will guard the border-line,
The Rio Grande, our border-line.

Mississippi Womans College

The United States government has put its seal upon the growth and permanency of the Woman's College. On April 16th a branch postoffice will be opened at the college, which will be known as Station B. Aside from the real assistance given us by this step, it is gratifying to have the endorsement of Uncle Sam.

For the past five days I have been assisting State Sunday School Secretary Watts, of Virginia, in a Sunday School Institute at the First Baptist church of Danville, Va. The faculty consisted of Secretary Watts, Secretary Hardy, of Maryland, Dr. J. W. McGlothlin, of the Louisville Seminary; Miss Williams, of the Sunday School Board's field workers, and the writer. About two hundred students were enrolled. A leading feature was a series of five lectures upon the origin and doctrines and work of the several prominent denominations by Dr. McGlothlin. I wish every Baptist in Mississippi could hear these lectures. They are a real education. The South has no more scholarly, able and consecrated man than Dr. McGlothlin. Thank God for such a life. Dr. Hardy has been in the Sunday School work but a few months, but brought to it the knowledge and enthusiasm of twenty years of successful pastoral work. It was a real blessing to be associated with him. Miss Williams' fame as a primary worker is established over our whole territory and her classes were crowded. Secretary Watts, who was once a prominent railroad official and who was ordained a minister in our own State some dozen years ago, is of that type of men who succeed at everything. He has fine executive and organizing ability, understands thoroughly the needs of our Sunday School work and is putting Virginia in the first ranks of Sunday School progress. Dr. J. E. Hicks, for thirteen years the beloved pastor of the First church, is in many ways the pastor of the whole city. Danville is a clean, progressive city of 25,000 people, the largest loose-leaf tobacco market in the world, and having also a ten-million-dollar cotton mill, perhaps the largest in the South. It was my great good fortune to be entertained at Roanoke Institute, a Baptist college for women, and now under the care of President and Mrs. W. W. Rivers, so well and favorably known in Mississippi. They have a beautiful new building and the attendance is growing by leaps and bounds. The institute was especially interesting to me as Dr. J. L. Johnson was its president in 1873, leaving to take the chair of English in the University of Mississippi. Being already married, I can state that my recollections of my former residence in Danville were considerable and that I met several persons who had heard my voice before, but did not recognize it on this visit.

J. L. JOHNSON.

Hattiesburg, Miss.

Some time ago was published an account of a judge in a western city who sentenced men guilty of misdemeanor, to attend church two Sundays in succession. More recently was published the story of some boys at Amana, Iowa, sentenced for playing ball on Sunday. They were forbidden to attend church for two consecutive Sundays. In both cases it was doubtless real punishment and in both cases the judges and their sentences were religious; but one was the law and the other was the gospel. Where religion is a matter of law, it is a burden which neither we nor our fathers were able to bear. In the other the privation is a chastisement which the soul of the redeemed feels keenly. They that love God are like David when deprived of the benefits of public worship: "My soul longeth, yea, fainteth for the courts of Jehovah; my heart and my flesh cry out for the living God." How is it with your heart? "I was glad when they said unto me, Let us go up to the house of Jehovah."

BIBLE PRICES TO BE ADVANCED
APRIL 15th.

On the first of January, 1916, the Bible publishers advanced all of their prices about twenty per cent. This was due to the extraordinary advance in the prices of paper, leather, ink and other materials affected by the war. This was unavoidable. We have been striving to keep our prices as low as possible. But we have almost come to the place where we are obliged to advance our prices.

In order to be perfectly fair with our customers, we have decided to retain our present prices until April 15th. After that time the advanced prices will prevail. It therefore behooves all who are in need of Bibles or who will be in need of them any time soon to buy right now.

To let our customers know what our specially low priced Bibles are, we list them below:

No. 1000. Illustrated Pocket Bible, ruby type, size of page, 5 1/2 x 3 3/4 inches, containing simplified helps to Bible knowledge, thirty-two full page illustrations and six maps in colors. Price, \$1.00, postage five cents. Price after April 15th, \$1.25.

No. 135. Illustrated Hand Bible, with ideal aids, nonpareil type, size of page, 7 x 4 3/4 inches, containing 4,000 questions and answers, scholars' helps, thirty-two full page illustrations and colored maps. Price, \$1.35, postage five cents. Price after April 15th, \$1.50.

No. 200. Red Letter Teacher's Bible, with large type, size of page, 8 3/4 x 5 1/2 inches, containing helps, concordance, maps and all teacher's helps, all the words of Christ printed in red ink; type, long primer; price, \$2.00, postage ten cents. Price after April 15th, \$2.50.

No. 300. India Paper Concordance Bible, minion black-faced type; size of page, 7 1/4 x 5 1/2 inches, containing references, concordance and maps; only seven-eighths of an inch thick; beautifully bound; printed on India paper; price, \$3.00, postage ten cents. Price after April 15th, \$4.00.

No. 400. India Paper Concordance Bible. Description same as No. 300, but page size, 8 3/4 x 5 1/2 inches and type is larger—pica. Price, \$4.00, postage ten cents. Price after April 15th, \$5.00.

Thumb index on any of the above Bibles (except No. 1000) for 40 cents additional.

The above prices are cheaper than are offered by most Bible houses, being considerably below the regular prices of the Bibles. If you contemplate buying a Bible at any time, buy now and save yourself some money.

Address at once,

THE BAPTIST RECORD
Jackson, Miss.

Sunshine Hawks tells the story of a Presbyterian minister who went out to hear a traveling Universalist preacher who vigorously advocated his liberal views and assailed those who dared to differ with him. The Presbyterian brother was asked at the conclusion of the service to lead in prayer, but declined by saying, "Pray yourself; I am ashamed for the Lord to know that I am here."

Your study of the conversion of Saul and your own heart will be helped by reading Dr. Frost's little book, "A Christian Experience," giving the account of the conversions of Paul, of John Jasper and of Edward Everett Hale, Jr.

THE ELEVENTH HOUR FOR HOME MISSIONS.

B. D. Gray, Corresponding Secretary.

If the months were represented by hours, the eleventh hour is striking for this year for home missions, for we have only April before our books close. We have had a glorious year. Reports that are coming in gladden our hearts. Our expenditures have been the greatest in our history and the results likewise the most glorious. It remains for us in the next thirty days, that is, during the month of April, to make a great expression of our loyalty to the work and gratitude to God for His abundant mercies.

Two Plans—Let Both Plans Be Worked.

In some of our churches a budget plan has been adopted for mission collections, but it is a slow process, the inauguration of this plan. It must be supplemented by special offerings during the campaign. Here is an illustration:

A pastor has just written that his church last year gave \$165 for home missions on the budget plan. This year he has just taken an extra offering of \$150 which will be supplemented by the Sunday School offering on missionary day. Most of the extra offering was given by those who do not use the duplex envelopes. By the regular duplex system, the church will give this year \$200 for home missions, which added to the offering of the mission society and Sunday School will bring their home mission gifts this year up to \$350 or \$400. In other words, by using the budget system and the extra offerings and pressing the matter with special information, the church goes 150 per cent ahead of last year. We ought to have this done in every church throughout our territory during the month of April. This would work a revelation in home mission gifts.

Wind Up the Self-Denial Thank-Offering.

It will be necessary for our women in many cases to use April to wind up their self-denial thank-offering. The field ought to be gleaned thoroughly by these consecrated servants of the Lord. Thousands of dollars will thus be added to our treasury.

The Sunday School Missionary Day.

The last Sunday in March could not be observed in all schools. Every school that has not taken its missionary offering should use some Sunday in April. We are hoping, through this great missionary day in the Sunday Schools, to receive \$150,000 for home and foreign missions combined. Let the remittances be made as fast as the collections are secured.

Sermons on Home Missions.

We beg every preacher in our bounds to preach a stirring home mission sermon as early in April as possible. Tracts and leaflets will be sent promptly to all who need them for preparation.

Large Givers.

In countless cases if one or two, or a few good laymen, will take hold of matters and help according to their ability, they can give more than whole churches would do otherwise.

The Lord has greatly blessed many of our laymen. Now is the time for them to come with real Christian manliness and consecration with gifts worthy of God's favor. How they can lift the burden just now! How they can dissipate the clouds! How they can usher in the day of our deliverance! Brethren in the Lord, come just now with some real loyalty in the stewardship of the things God has put in your hands!

"It Is All Over But the Shouting!"

That is what men say who after faithful work see victory in sight. How jubilant they become when their fidelity puts victory just before them! May we so use the first and middle part of April in this great home and foreign mission campaign that brethren can well say as we come towards the close, "It is all over but the shouting."

Home Mission Rooms, Atlanta, Ga.

A big list of good books for one-third less than the regular prices is given in the announcement of The Baptist Record's April Book Sale on page 16. Turn to it and mark the books you want.

A STATEMENT CONCERNING THE BAPTIST STUDENT MISSIONARY MOVEMENT OF NORTH AMERICA.

The Baptist Student Missionary Movement of North America, in its first annual convention assembled, in Fort Worth, Texas, March 25, 1916, sends cordial greetings to all the Baptists of North America.

In the closing hours of the convention, the profound gratitude of the several hundred messengers is offered unto Almighty God for His marked favor upon this first convention. We have been on the Mount of Vision these several days, and have had our convictions profoundly strengthened, both as to the wisdom and the necessity for this concerted movement for the Baptist students of North America.

We beg to call the earnest attention of the Baptists of North America to the meaningful purposes of this movement, as set out in its tentative constitution: "The purpose of this movement shall be, (1) to stimulate, develop and maintain among all Baptist students in North America, an intelligent and aggressive interest in world-wide missions; (2) to encourage and inspire all students to secure the best possible preparation for the most effective Christian service; (3) to aid Baptist mission boards in calling out and securing a sufficient number of students and others to meet the needs of the various lines of work they are undertaking, both in the home land and on the foreign field; (4) to help all students and others who purpose to remain at home, to realize the responsibility that rests upon them, to promote by prayers, by gifts, and by every other proper method the world-wide missionary enterprise."

Appreciating profoundly the possibilities of the Baptist Student Missionary Movement, and rejoicing in the manifold blessings of God upon this convention, we would fraternally suggest to the executive committee:

1. That the plans for the movement thus far adopted be considered and declared to be tentative.
2. That the coming year be given to a campaign of publicity concerning the movement, an effort being made to reach and interest as many of our educational institutions, missionary organizations and people generally, as possible.
3. That the matter of the selection of a secretary be postponed for at least another year.
4. That we ask the Southwestern Baptist Theological Seminary to release Professor Charles T. Ball, chairman of the executive committee, for all or such part of the next school year as may be deemed feasible, that he may continue the work of creating interest in this movement and securing the co-operation of our missionary societies, our educational institutions, and all the estates of our Baptist people throughout North America.
5. That the executive committee request its own members and others who understand the purposes of the movement to assist Professor Ball in this work of securing the largest possible co-operation from our denomination; and that the Baptist press of North America be especially requested to exert its great influence for the betterment of this movement.

(Signed) Geo. W. Truett, C. Cottingham, O. C.

S. Wallace, F. Erdman Smith, Curtis Lee Laws, J. L. Kesler, W. O. Carver, Frederick Eby, W. R. Cullom, L. R. Scarborough, S. J. Potter.

The author of "Pollyanna" has written a new book called "Just David." Mrs. Porter has filled this book brim full of happiness. We believe it in every way the equal of her previous books. The price is \$1.25. If you will buy a copy and read it and will write us that you do not think it worth the money, we will allow you to return the book and get your money back. Address The Baptist Record Book Store, Jackson, Miss.

ACTS 2:38.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Does the Greek word *eis* look backward or forward?

In Matt. 8:4 Jesus told the cleansed leper to go and offer the gift "for (*eis*) thy cleansing, because of thy cleansing." In Luke 2:34, Simon said, "Behold this child is set for (*eis*) the rise and fall of many in Israel." That is in order to. So in many other texts can be found that this preposition (*for*) *eis* looks backward or forward according to the meaning of associated words.

In common use it retains a past or a future meaning. I say to a citizen in Arkansas, "What did you kill that bear for?" Because it had eaten my pigs. I say to another, "What did you kill that bear for?" In order to supply my table with meat. A man in business gives his promissory note "for value received" because of value of money that has been paid him.

In the eleventh chapter of Acts it is stated that Peter was charged with having eaten with the uncircumcised, and as this was a violation of Jewish custom, Peter must explain, so "Peter rehearsed" from beginning of his trip and conduct while at the house of Cornelius, stating his reasons for going.

After justifying his course, he said, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." That is at Pentecost. As the Holy Ghost fell on the one hundred and twenty, so He did on Cornelius and his household. Cornelius had not been baptized when the Holy Ghost fell on him, therefore, baptism cannot be essential to the receiving the gift of the Holy Spirit. If not essential here, why is it essential in Acts 2:38? Peter is entering the open door to give the gospel to the Gentiles, and the strictest accuracy is necessary, as a pattern to all Gentiles. Peter was in the visible presence of the Holy Spirit, who had come to witness for Jesus. For this Peter had come also. Peter began his testimony (Ch. 10: 37-43) from "the baptism which John preached" and telling of Jesus going about doing good, was crucified, buried, "Him God raised up the third day." "To Him gave all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

Peter further testifies in Acts 15:8-9, saying, "And God, who knoweth the hearts, bare them witness, giving the Holy Ghost, even as He did unto us, and put no difference between us and them (Gentiles), purifying their hearts by faith." But, Peter, this is a vital question, and indulge me further, for you say in your first epistle (3:20-21), "eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us."

Don't this teach the same as Acts 2:38, "be baptized for in order to the remission of sins." "Yes, I teach the same in each." "In the house of Cornelius, and in the first church council ever held, I said that God put no difference between Jew and Gentile, purifying their hearts by faith."

"Read all that I said in I Peter 3:21, where I said that baptism was not the putting away the filth of the flesh (sins of flesh), but the answer of a good conscience toward God." "God had made the conscience good and baptism is the answer back to God of that good conscience, and as Brother Paul says, "Having the heart sprinkled from an evil conscience, and your bodies washed in pure water. Noah's salvation by water, and salvation by baptism are 'like figures,' and both figure the resurrection of Jesus Christ." As Noah had been shut in the ark before the flood and was safe, so the believer is hid with Christ in God, before baptism. All who attempted to reach the ark through water were drowned, and even so now all who try to approach Christ through baptism will fail. "We are not saved by works of righteousness."

Let us consider Paul's testimony as he is an apostle to the Gentiles. Paul, do you agree with

Peter's testimony regarding the place of baptism in Christian service?

Paul: "As regards myself, while I was in a state of ungodliness there shined round about me a light from heaven, and I heard a voice saying, Saul, Saul, why persecutest thou me? And I said, Who art Thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. This to me was the gift of the Holy Spirit, for (I Cor. 12:3), 'no man can say that Jesus is the Lord but by the Holy Ghost.'"

But, Paul, did not Ananias when he came to you in your blinded condition, say to you, "Arise and be baptized and wash away thy sins?"

"Yes, but baptism is figurative, as Brother Peter called it, saying the like figure baptism doth also now save you." My testimony must agree with the words of Ananias who said (Acts 9:17-18) that he was sent that I might receive my sight and be filled with the Holy Ghost, and immediately there fell from my eyes as it had been scales, and I received sight forthwith, and I arose and was baptized." "With this experience I was a fit subject to be buried with Christ in baptism." So Brother Peter and I agree that baptism is not essential to the receiving of the Holy Spirit."

"And if not essential in one instance, why in any? God puts no difference between us and them, purifying their hearts by faith, as Brother Peter declared in the Jerusalem Council." (Acts 15:9.)

But, Paul, you told Titus (3:5) that God our Savior saved us according to His mercy, "by the washing of regeneration." This is taken by many to mean baptism.

"Yes," answers Paul, "I also said that we are not saved by works of righteousness which we have done, but according to His mercy He saved us. I am sure that baptism is a 'work of righteousness,' for the Lord said so when He was baptized in the Jordan." Now as baptism is a work of righteousness, and you say some take "the washing of regeneration" to be baptism, read my statement in Titus 3:5, putting work of righteousness in place of "washing of regeneration," and see the confusion."

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the work of righteousness (baptism) which we have done, and renewing of the Holy Ghost." "You see such understanding of my words makes me self-contradictory."

"I said plainly (Rom. 4:3), Abraham believed God, and it was counted unto him for righteousness, quoting from Gen. 15:6, and I further said, Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. (11:6.) I say, And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. I also said, continues Paul, to the Ephesians (2:8), For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." The gift of God is through faith that it might be by grace.

L. R. BURRESS.

Jonesboro, Ark.

A FEAST OF GOOD THINGS.

The first course in the most excellent menu referred to above was the Sunday School and B. Y. P. U. Convention at McComb City.

The program, though unique, was well prepared, full of good things, and above all, well executed. A spirit of brotherly love and Christian zeal was manifest everywhere. The only complaint we heard from the delegates was that they could not get all the good things on the program, and the only complaint heard from the people of McComb City was that there were not enough delegates to go around.

In the light of experience and observation, I am forced to disagree with that good pastor who advised his people not to take the money to pay his way there. Surely, most of the schools and unions represented will do better work this year.

The next course enjoyed by the writer was the coming to Morton of representatives from some of the churches of this association for the purpose of organizing a Sunday School and B. Y. P. U. Convention for this association. Brother Byrd and Miss Traylor were with us, and of course that meant a good day. The interest manifested that day gives promise of better things in our association.

The third course was a week in B. Y. P. U. and Sunday School Normal work, under the leadership of Brother Byrd, at Harperville. We have there an agricultural high school with about seventy-five boarding students, besides the local patronage. These with a goodly number of the citizens of the community made up a most interested and responsive audience. At the morning hour Brother Byrd used the B. Y. P. U. Manual and at night he taught the third division of the Sunday School Manual. A fully organized B. Y. P. U. and a large class in the Sunday School Manual, taught by the principal of the Agricultural High School, are some of the immediate results of the work; but only eternity can reveal all that was accomplished. On Sunday night Brother Byrd preached a great evangelistic sermon which the Lord used to convert two of the boys of the school, one of whom was received for baptism, besides stirring up the lives of many Christians. Surely a bright crown awaits the life of our Sunday School secretary.

When these words are read, the writer, the Lord willing, shall be in the midst of a meeting with Pastor Flowers and his people at Summit. Reader, will you not pray that the Lord shall use us and give us a great revival?

Yours in service,

BRYAN SIMMONS.

Morton, Miss.

PROGRAM OF THE NATIONAL MISSIONARY CONGRESS.

The program of the National Missionary Congress to be held in Washington, D. C., April 26 to 30, excels in men who possess fresh experience and skill to report what they have seen and heard. The speakers will be recognized also as students of missionary problems, not only in America, but in the ends of the earth and their addresses at the Congress will sound an authoritative note.

Each session of the Congress will be devoted to the discussion of a general theme. On one morning the possibilities of missionary achievement will be discussed by several speakers from the point of view of actual experience in parishes, in groups of parishes and in entire communities. An afternoon will be given to the present day world appeal to American laymen and this will be presented by representatives of the Moslem world, the Hindu world, the Buddhist world and the Christian world. Other themes for the sessions of the Congress are the Christward movement in the non-Christian world and practical ways in which laymen can best use their property for the extension of Christ's kingdom, the adequacy of the gospel to meet the social needs of the nations, and how to increase lay initiative and the sense of lay responsibility for the missionary tasks of the church.

Some of the men who are to participate in the program are:

Robert E. Speer, who was the presiding officer of the Panama Congress and returned from a visitation of mission stations in the far East only a few months ago.

John R. Mott, chairman of the Edinburgh Conference Continuation Committee, also at the Panama Congress. Mr. Mott has visited Europe twice since the beginning of the present war.

Hubert C. Herring, one of the foremost home missionary statesmen of the United States, gen-

eral secretary of the National Council of Congregational Churches.

Shaller Mathews, president of the Federal Council of the Churches of Christ in America, recently returned from a remarkable trip to Japan.

George Innes, missionary layman, who gave up the active management of a prosperous business to devote his time to mission work.

J. Campbell White, now president of Wooster College, the organizer and for ten years the leader of the Laymen's Missionary Movement.

E. M. Poteat, who has made a thorough study of the Christian use of property and has inspired a multitude of men to invest their lives and their money in Christian service.

George Sherwood Eddy, just home from a wonderful evangelistic campaign in India.

N. W. Rowell, K. C., of Toronto, leader of the Liberal party in the provincial House of Parliament of Ontario; one of the ablest advocates of missions among the public men of today.

W. D. Mackenzie, president of the Hartford Theological Seminary, widely known because of his continual close touch with world movements.

Hon. Amos P. Wilder, for years the consul general of the United States at Hongkong and Shanghai. He knows the Chinese as do few Americans.

Silas McBee, editor of the "Constructive Quarterly," who is in continuous correspondence with ecclesiastical leaders all over the world.

Bishop Arthur S. Lloyd, president of the Board of Missions of the Protestant Episcopal Church.

Raymond Robins, one of America's foremost students of social problems, who has just conducted an unparalleled series of meetings among the college students of America.

John P. Jones, of the Hartford School of Missions; for thirty years a missionary in India; author of authoritative books on India life and thought.

Rt. Rev. Thomas F. Gailor, bishop of Tennessee and chancellor of the University of the South.

William B. Millar, general secretary of the Laymen's Missionary Movement; organizer of the army and navy department of the Young Men's Christian Association.

S. D. Gordon, author of the "Quiet Talk" series of books which have been sold to the extent of more than a million copies in over twenty languages.

John F. Goucher, a conspicuous leader in educational and missionary circles, whose investments in world missions have brought striking returns.

Bishop Francis J. McConnell, of the Methodist Episcopal church, who has been in intimate contact with missions in Mexico since attending the Panama Congress.

James L. Barton, an authority upon almost every phase of Christian missions; foreign secretary of the American Board of Commissioners for foreign missions.

Fred B. Fisher, organizer of great missionary conventions; associate general secretary of the Laymen's Missionary Movement.

William F. Oldham, organizer and founder of educational institutions in Malaysia; former Methodist bishop for Southern Asia; now corresponding secretary of the Methodist Board of Foreign Missions.

Former Lieutenant-Governor A. J. Wallace, of California, an outstanding layman and traveler.

The speakers mentioned do not exhaust the list, but indicate the character of the program of the congress. It would be difficult to imagine what greater inspiration the manhood of America could receive than that which will be given by the addresses of these men.

A big list of good books for one-third less than the regular prices is given in the announcement of The Baptist Record's April Book Sale on page 16. Turn to it and mark the books you want.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.

MISS FANNIE TRAYLOR. Jackson
Young People's Leader.

MISS MARY RATLIFF. Raymond
College Correspondent.

MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

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A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

The sacrifices of God are a broken spirit, and a broken and contrite heart, O God, thou wilt not despise.—Ps. 51:17.

Forgive our lack of zeal to send out thy light to shine in the darkness of sin. Grant us grace "to publish glad tidings, tidings of peace, tidings of Jesus' redemption and release to the mountain boys and girls, in the power of the Spirit, that they may heed the call to definite service, that by their lives at home, let their light so shine, that others seeing their good works may be constrained to glorify their Father in heaven." Let "them not despise the day of small things." Fulfill this gracious promise, "And a little child shall lead them." The mothers who know not Christ may be won by the changed heart and mind of their children, remembering "small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a great charm to the character, than the display of great talents and accomplishments."

Have you sent in the literature fund for this year? It is very greatly needed.

Will you attend the Southern Baptist Convention? If so, and you would like to be a delegate to our W. M. U., send us your name.

We note in names sent in as those who will attend the convention, there are in several instances from the same society two names. Only one of these can be appointed as a delegate, the other as alternate. This will hold good until we arrive in Asheville, and then if some of our delegates fail to come, the places will be filled; in this way there may be two delegates representing us from the same church.

Beloved, what are you going to do about the Training School fund between now and the convention? Are you really working and praying daily for this cause? Have you urged some individual who is able financially to do big things to put something worth while in the life of a girl? We are looking to you for help.

The Trip to Texas.

Several weeks ago our corresponding secretary asked, "Do you want to go to the Baptist Student Missionary Movement Convention at Fort Worth?" A reply was, "I think not, for we are so busy in the office." She kept the question constantly before me for these many weeks, finally in her very wise and gentle way and not without much prayer, she led me to see the necessity of climbing to the mountain top occasionally, communing with God and at the same time making preparations to enter the valleys of service; so I consented to lay aside the work at home and go.

Indeed we did dwell on the mountain top in constant communion with Him for five blessed days. I saw the power of God manifested as never before as some of our choice characters

of America laid before us the importance of consecrated lives, wholly dedicated to Him for service. Verily we experienced a Pentecostal hour one morning as about sixty of our young men and women came up and laid their lives on the altar for service in the foreign field. This convention interpreted the call to these young people and challenged us who remain in the homeland to put our money against their lives.

The golden thread running through the whole convention was: God has a plan for each life and He is willing to reveal this plan to each individual. Dear consecrated woman, since you have found the plan for your life, do you hear your Master calling you to assist these young people in your church, who are groping among the pleasures of this world seeking for something that will give real joy in finding His plan? The responsibility of the work the women of Mississippi have given me to do, grew by leaps and bounds each day of the convention. Now I feel that I must find some one in every church who is willing to share the responsibility of enlisting our young people in His service. Can we not find some courageous soul who, even without training or experience if need be, is willing to fail if necessary in trying to lead the young people of his or her church into a life of service for the Master?

Very fitting it is that this great convention was born in Texas for this is a State of world-wide vision; we were able to see on these boundless plains the boundless opportunities of the young people of America. Our boys and girls came away from this blessed meeting impressed with this fact, that it requires manhood and womanhood to serve the King and this is the royal road to success. All came away seeking to find God's plan for his or her life and to invest it accordingly.

The speakers of the convention revealed to us that the door of opportunity has been flung wide open to the Baptist denomination of America. How best can we enter that door if it is not by enlisting our young people and training them for service in Immanuel's army, whose business is to conquer the world.

Notes.

The keynote of the convention was: We are a big denomination with a big task before us and our big asset is the young people.

We had six representatives from Mississippi College, one from Clark Memorial. Our Mississippi College quartet sang for us. I was exceedingly proud of them for they compared well with the Texas singers who include Robert Coleman, Prof. Reynolds and others.

The men of note who caused us to see great visions of the needs were, Drs. O. C. S. Wallace, Curtis Lee Laws, J. F. Love, T. B. Ray, Spillman, Cullom, William O. Carver, L. R. Scarborough, John Lowe, Cheavens, Porter, Truett, Gambrell and others. Besides these mentioned, I cannot fail to add the name of Dr. Ball, the chairman of the convention and the faithful pastors of Texas churches; they were the power behind the throne.

Three thousand dollars were raised to finance the convention. This proves that the people present thought it worth while.

One session of the convention was held at the Southwestern Theological Seminary. We had an opportunity to see their splendid equipment and share their gracious hospitality.

F. T.

From a Personal Letter from Shanghai, China.

"I am finding the language study most interesting. I love it better every day. Think of it! Last Sunday night I sang the chorus of a song! Can you imagine how it feels not to understand a word of church service and not to be able to sing a word for four months? I never wanted to sing so bad in my life and when I found this chorus that I could sing, I was as proud as a baby is in saying its first word.

"Of course I do get numbers of words and occasionally sentences of the sermon, but can't get enough to really understand what is said.

"I am enjoying teaching an English class now, and I make out the G. A. programs (in English, of course), which one of the Chinese teachers translates for me.

"I am going to do some visiting with some of the girls who are Sunday School teachers. In this way I hope to learn the people, and also to learn to talk with them. If you have any good suggestions for G. A. girls you can pass along at any time, it will be very greatly appreciated. The girls here need just the same things that G. A's at home need. * * *

"The girls here are just as lovable and attractive as American girls, when one really comes to know them. One of our teachers is corresponding with Miss Stallings. I should love for another one to write you if you would like to have her do so. She speaks and understands English. In a big family of heathen she is the only Christian. She is often put to the test, for her mother died about two years ago, and the family have stated times for a sacrifice to the spirit. At such times they try to persuade her to join in the ceremonies, and become angry when she does not. She told Miss Tucker recently that the priest had told them that her mother's spirit had returned in a child born in Canton. She is a very earnest Christian."—From Miss Pearl Johnson to Miss Traylor.

Baltimore, Md., March 3, 1916.

Dear Miss Lackey:

Jackson, Miss.

It is delightful to be within seventy-five days of our annual meeting in Asheville, N. C. There used to be a monetary expression of "six-bits," meaning seventy-five cents. In this day when antiques are so up-to-date, may we not consider six uses which may be made of these remaining seventy-five days?

First, there is the call to do our best to reach the full apportionment of the State. A careful reading of the W. M. U. pages in the State papers shows earnest efforts in this respect. Success is of primary importance.

Second, it is greatly to be desired that each state have its full delegation of twenty-five besides the vice-president, at the Asheville meeting. Exceedingly important issues will be discussed and a large and representative vote is coveted. Each year there is an increasing number of visitors which is most desirable.

In the third place, we do want to reach our full part in pledges at least toward the Judson Centennial Fund. You will recall that the Union undertook in 1913 to raise one-third of the million and a quarter dollars, which was about \$425,000.00. Each state was asked for its pro rata share.

Then, too, we have come to depend much upon our annual watchword and hymn as summing up the spirit of the year. So far only one vice-president has sent in any suggestions for the ones for 1916-17. It will be exceedingly helpful if I can receive others by the 15th of this month.

The March Week of Prayer and thank offering for home missions is upon us. In an especial way may we not work for home missions all through March even as in December we centered our efforts and gifts and prayer upon China? To do so will greatly relieve the April strain.

And in the sixth place, we do want to "pray without ceasing" during these remaining seventy-five days, not only that these five enumerated ideals may be reached along with many others concerning mission study classes, new organizations, Standard of Excellence records and the like, but also that at Asheville God's will may be known concerning the woman whom He may have chosen for our president. Is it asking too much to request that each Central Committee see to it that the most representative delegate from its state be named when the nominating committee is elected from the floor of the annual meeting? Will you kindly call the attention of your Central Committee to this important matter?

Looking forward with pleasure to seeing you in Asheville, I am.

Yours gratefully,
KATHLEEN MALLORY.

SPRING MEDICINE

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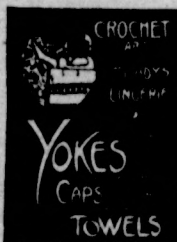


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ANNOUNCEMENT.

Alumni Banquet Southern Baptist Theological Seminary, May 18, 1916.

In behalf of the local committee on arrangements for the Southern Baptist Convention and auxiliary meetings, I herewith publish announcements and program for the annual alumni banquet of the Southern Baptist Convention Theological Seminary, to be held at the Battery Park Hotel, Asheville, N. C., 5 p. m., Thursday, May 18, 1916.

Proposed program:

Words of Greeting—Hon. Locke Craig, Governor North Carolina.

Theme—"The Greater Seminary."

1. "The Vision"—President E. Y. Mullins.

2. "Ways and Means"—Dr. George W. McDaniel, Virginia.

3. "United Effort"—Rev. H. L. Martin, Mississippi.

4. "The Glorious Fruition"—Dr. E. M. Poteat, Southern Carolina.

Executive Committee—P. T. Hale, W. W. Landrum, A. Paul Ragby, W. B. Stuart.

Plates for this banquet will be one dollar each. The management of the Battery Park Hotel has promised an excellent menu.

A reception to the alumni and visitors by the local committee will be held one-half hour before the banquet in the parlors of the hotel.

It would be greatly appreciated by both the local committee and the hotel if those desiring tickets would write to the chairman and make reservations in advance, so that we may give some idea of the number expecting to attend.

Announcement of the place where tickets will be on sale for the banquet will be made at the opening of the convention.

CALVIN B. WALLER,
General Chairman.

SOUTHERN SOCIOLOGICAL CONGRESS.

New Orleans, La., Mar. 19, 1916.

The eyes of the religious world are turned toward New Orleans on account of the meeting of the fifth annual Southern Sociological Congress to be held there April 12-16. Ministers and laymen from many States have made their arrangements to attend the congress on account of the interesting program which has been announced. Of especial interest to the people of the religious world will be the conference on "The Church and Health," which will bring together a notable group of ministers and physicians, as well as hundreds of others who will be interested in the discussions. This conference promises to be one of the most interesting of the Congress. Many phases of the subject are to be covered, and the tentative program, which is constantly revised, already includes a list of prominent leaders in the worlds of religions and medicine. A few of the speakers and their subjects are noted below:

"The Religion of Health."—Dr. L. W. Rose, Laurel, Miss.

"The Church as the Guardian of Health"—Dr. H. M. Edmonds, Birmingham, Ala.

"The Relation of Health to Morals"—Dr. H. M. Harbin, Rome, Ga.

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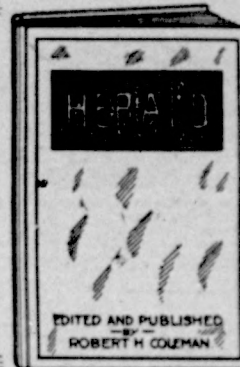
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"Safeguarding Public Morals"—Dr. R. S. Complan, New Orleans.

"The Marriage Health Certificate"—Dr. Oscar Dowling, New Orleans.

"How Christianity Must Meet the Social Crisis"—Rev. C. E. Ames, St. Louis.

"The Sunday School as an Agency for Public Health"—Dr. J. M. Parrott, Kingston, N. C.

"The Mid-week Meeting Vitalized by Health Studies"—Dr. Mercer P. Logan, Charleston, S. C.

"The Pastor as a Pathologist"—Dr. O. B. Chester, Columbus, Ga.

"The Point of Friction between Disease and Devotion"—Judge G. F. Austin, Columbus, Ga.

"The Minister as a Health Propagandist"—Dr. C. S. Gardner, Louisville, Ky.

"Sex Education and the Single

Standard of Morals"—Rabbi W. H. Frineschreiber, Memphis, Tenn.

"The Point of Explosion Between the Spiritual and the Industrial"—Rev. F. M. Church, New York.

"Local Children's Bureau as an Agency of the Church for the Conservation of Child Life"—Miss Mable Hertzler, Baltimore, Md.

Many other subjects will be given attention, and other prominent speakers are being added to the program daily. The Congress will have its headquarters at the St. Charles Hotel, in New Orleans.

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Mrs. M. A. Bridges, Robinson, Mass., says, "I suffered from kidney ailments for two years. I commenced taking Foley Kidney Pills ten months ago, and though I am 61 years of age, I feel like a 16-year-old girl."

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Sunday School Lesson

BY A. J. AVEN, LL. D.

PETER AND CORNELIUS.

Acts 10:1-16.

Introduction.

"We have now arrived at another crisis in the history of the early church of Christ. The day of Pentecost, the conversion of Saul of Tarsus, the call of Cornelius, and the foundation of the Gentile church of Antioch are, if we are to pick and choose amid the events related by St. Luke, the turning points of the earliest ecclesiastical history. The conversion of St. Paul is placed by St. Luke before the conversion of Cornelius, and is closely connected with it."

About the time of the martyrdom of Stephen, Caius Caligula ascended the throne of the Roman Empire. This man was impious, self-willed, and utterly careless of human life. He desired to be worshipped throughout the world. Little or no opposition was offered by the pagans whose policy always dictated subservience to the emperor's wishes. But among the Jews, another spirit prevailed, and he found a people who did not consider even life superior to the honor of God. Caligula, however, issued orders to Petronius, the Roman governor of Syria, Palestine, and the East, to set up his statue in Jerusalem, and force the Jews to offer up sacrifice to it. This order brought about a united effort of the Jews to have the order cancelled, and to this all their energies were centered. During this time the church enjoyed a brief period of repose, in which Peter made a tour of inspection "throughout all parts," until we find him at Joppa, where, through the power of the Master, he had restored Dorcas to life, after which he retired to the house of Simon, the tanner.

Lesson Teachings.

Gentile on Equality with Jew.—As we look back across the centuries, we see no event that stands out in bolder relief than one before us. For five years or more, the church had been held fast bound in the restricted notion of "a gospel for the chosen people." But now the bonds are broken, there was demonstrated by a concrete example that "there is no difference between Jew and Greek; for the same Lord is over all, and is rich unto all that call upon Him." Time enough had elapsed for the church to take root among the Jews.

Cornelius.—The divine origin of the New Testament is well attested in the fact that it rises superior to mere provincialism. It rises above narrow national prejudices, and holds out hope to all the world. The Jew looked down with severe contempt on the Gentiles, but Christ put them on equality. Cornelius, a Roman centurion, was worth as much in the eyes of the Master, as the Ethiopian, the proselyte Jew. The New Testament teaching is the parent of justice and liberalism. In no place, perhaps, is this great truth more clearly displayed than in the picture

before us today. A Roman at the time under consideration was of all men the most to be hated by a Jew, and perhaps rightly so, for as has been said, the Roman government had been very severe on the Jews because they would not bow down before the statue of the emperor. It is interesting to note some instances of the touch of the soldiers with the gospel. The soldiers demanded of John to tell them what to do (Luke 3:14). Christ commended the great faith exercised by the centurion whose servant was healed. The Master was even surprised at the great faith and declared that He had not found so great faith in Israel (Mat. 8:5-13). And, too, it was the centurion who, present at the crucifixion, said, "Truly this was the Son of God." (Mat. 27:54.) Again we read, when Paul was on his way to Rome as prisoner, that "Julius courteously entreated Paul and gave him liberty to go unto his friends to refresh himself (Acts 27:3). "A Jew uninfluenced by supernatural grace and unguided by divine inspiration would never have drawn such pictures of Roman centurions as the New Testament has handed down to us."

In the economy of God's operations, He is careful to select His agencies. We read that in this instance, Cornelius was "a devout man and one that feared God with all his house, who gave much alms to the people and prayed to God always." These characteristics of Cornelius rendered him popular with the Jews, and thus the prejudice of the apostles was naturally diminished in his presence. So the "first fruits of the Gentiles unto God were eminently prudent and wise" in choice.

Peter.—God had prepared Cornelius for the reception of the gospel and now He prepares Peter to deliver it to Cornelius. It is interesting to note how God's providences enter into the destiny of men. He does not force men, but He does open up avenues. Cornelius had been led into certain avenues of life's activities. Peter has had a vision which is the final lesson in his school to break down his prejudices. Note Peter's physical condition. He is hungry. He is in the attitude of prayer. He falls into a trance. So vivid is the vision, that it was as if real. The vision comes from heaven. The voice is clear. Peter hesitates. It is hard for one to learn that he is not responsible for results. Responsibility demands an effort; results rest with God. Peter had something in addition to prejudice to overcome. He had his previous lifetime of habit. "Habits are like the course of a mighty river. When the river has worn a course for itself through soft soil or through hard rock it is difficult to divert it. Some of the oldest rivers in the world have the same place on the map which they cut for themselves; so with many men." On Peter's refusal, the voice spake a second time and a third. Three is a sacred number, typical of God, to



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the Hebrew mind. The vision then was from Him and the thing taught was certain. Note how God guides the sincere seeker into all truth. Though Peter was perplexed in his own mind, yet he knew it was full of importance, because it came from God. Note how gently God leads Peter into the light of the meaning of the vision. He was ordered to go, doubting nothing. Though his visitors were Gentiles, they were sent by the divine orders.

The Purpose of the Divine Revelation. — While Peter and Cornelias were instruments in the hands of God for revealing His truth to the world, yet this revelation was not given simply for the sake of broadening Peter's soul, nor that he might receive Cornelius into his circle of acquaintances. It was vouchsafed not for the sake of the Roman captain alone, but it related to every man in all the wide world. This revelation was just as much for us of the twentieth century as it was for the men of the first century. It was for America as well as for Syria. Note the place whence the revelation was given—the house top of the tanner, whose occupation made him a reproach and a byword among the aristocratic Jews, but from that spot went the wireless message of spiritual communication meant for all ages and for all the world. Upon us who have received this precious message is imposed the responsibility of passing it on to all men in all the world. The cry is great, shall we respond?

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TIDINGS FROM THE SEMINARY.

Our third term examinations are just over and we are three days into the fourth and last quarter's work. This is our regular monthly missionary day (not all fools' day here). Our "Tri-State Group" (Mississippi, Tennessee and Arkansas) met at 9 o'clock and considered the "Value of Our Denominational Institutions." We were very glad to welcome Dr. J. Benj. Lawrence to our meeting and to have him speak a few words to us. We then gathered in the Norton Hall chapel for the general meeting, at 10 a. m. President Mullins read some verses out of first chapter of Acts and gave helpful comments. Then the various committees reported—the executive committee giving a report of all the work by students of the Seminary and the Training School. Some 700 sermons preached, with ninety conversions. The correspondence committee read letters from foreign missionaries. The treasurer reported gifts of \$137.62 for March.

At 11 o'clock, President Mullins introduced Dr. J. Benj. Lawrence, our own beloved corresponding secretary of Mississippi, as the principal speaker of the day. He spoke on "The Pastor's Place in Kingdom Building." To say that Dr. Lawrence was thoroughly at himself is "nuff sed." The address was great. Expressions of appreciation are heard on every hand. Well, it was just as we expected. We've had a great day and are more indebted to

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BENJ. BASSIN

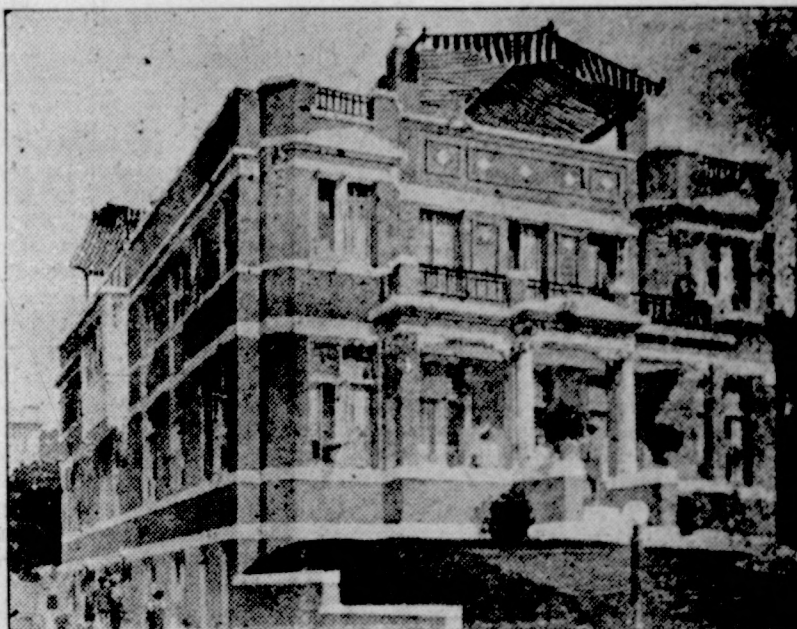
A bottle of Dr. Caldwell's Syrup Pepsin should be in every home for use when occasion arises. A trial bottle, free of charge, can be obtained by writing to Dr. W. B. Caldwell, 454 Washington St., Monticello, Ill.

Mississippi Baptists than ever, for the coming of Dr. Lawrence. We were glad to see him; seems like one from home. Dr. Lawrence preaches in the city tomorrow. Blessings upon all the folks in the home State. We

enjoy the good reports of the work in every section of the State. Greetings from all the Mississippi men to "the home folks."

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B. Y. P. U. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to W. E. Holcomb, Quitman, Miss.

By action of the convention last week, the secretary of the Publication Commission was elected as editorial secretary for the B. Y. P. U. and Sunday School interests of Mississippi. Request for a special page in The Record was made, and pledges given by many delegates to place The Record in the hands of the leaders of the B. Y. P. U. and Sunday School work as the official organ of the convention.

Perhaps no two states in the Southern Baptist Convention have made greater progress in B. Y. P. U. and Sunday School work than Georgia and Virginia. Among other things, Brother Flake called attention to the fact that in these two states the denominational papers—The Christian Index and The Religious Herald—have given space regularly to well conducted departments devoted to these interests. Nothing, he declared, has been a greater factor in the success of the work.

It shall be the purpose of the writer to gather up the B. Y. P. U. and Sunday School news of the State, that knowledge of what is being done and attempted may stimulate to greater interest in the work, at the same time strengthening the bonds of unity among us. Practical discussions of methods and problems will be given space, and leaders in the various churches called upon to assist by telling of their experiences in meeting and overcoming difficulties. Once each month Brother Byrd for the Sunday School and Brother Holcomb for the B. Y. P. U. department will give a resume of their field labors, and a complete list of A-1 schools and unions will be published.

In many respects the McComb City convention was pronounced the greatest meeting of its kind ever held in the State. The morning sectional meetings for conference, discussion and study was a happy stroke, and gave opportunity for practical work that would not have been possible in a crowded open meeting. We are asking the speakers who discussed these topics to furnish in brief form the substance of their addresses, that the readers of this page may receive the benefit of their splendid suggestions.

Of course it will be quite impossible for this department to accomplish its purpose without the active help of the B. Y. P. U. and Sunday School workers of the State. The writer calls upon his fellow pastors to send in the news of their churches. Tell briefly of any special occasion, of the working out of any new ideas, of the awarding of certificates or diplomas, of a step forward in the attainment of the A-1 standard, even though the goal has not yet been reached. Give the names of your newly-elected officers, commend specially meritorious work, send in for publication in brief outline original and unusually good addresses or essays that have been delivered in

your school or union. If you are perplexed by some problem that has arisen in connection with your work, write briefly and frankly, and a specialist will be asked to answer your question. Your name must always be signed to the communication before it is even considered, but if for any reason you would prefer the name and church withheld from the printed page, this will be done by request from you, and a non-deplume given. Matters of general interest only can be given space in the paper, and if the question concerns some purely local matter, a personal reply will be mailed.

The B. Y. P. U. and Sunday School spirit needs to be fostered in Mississippi. We do not say created, for it has already been created, witness the more than three hundred delegates in attendance at McComb. But our forces need to be unified, and greater direction given to the accomplishment of specific ends. A great forward movement, that shall grip with vital interest a multitude of our churches in town and country in the interest of our B. Y. P. U. and Sunday School work, needs to be launched. Such a movement, gathering momentum with each succeeding meeting of the convention, is now not a hope but a possibility, and with the working out of the program as outlined by Brethren Lawrence, Byrd and Holcomb, ought by the time of the Pontotoc convention to become a glorious realization. In next issue Brother Holcomb will discuss this program. Let no pastor, teacher, superintendent, B. Y. P. U. officer or leader fail to read it, and preserve for future reference.

Send your communications for this department to G. S. Dobbins, New Albany, and add thereto your prayers for his guidance in making this page to count greatly in bringing in the Master's kingdom.

RIPLEY B. Y. P. U.

Our Union has been doing splendid work, considering its size. We now have about thirty members enrolled, and we meet every Sunday with good attendance and an interesting program. I wish to say here that we have almost reached the A-1 mark. We lack a few points yet, but hope to have reached those by the middle of this year. The Union started off this year by giving \$2.75 to the Judson Centennial Fund. And we hope to have a part in the other phases of the work.

We also hope to have Mr. W. E. Holcomb with us sometime in April, and I know he will give us some ideas of the points in the work which we have not accomplished.

MISS EVELYN RUCKER,
President B. Y. P. U.

LOUISIANA BAPTIST CONVENTION.

I have just returned from a trip among our French missionaries. Had a glorious time. Met one pastor who had spent the week visiting homes where a gospel minister had never gone and he reported three conversions of old people who had never seen a Baptist minister before he came; in fact, he saw the necessity of entering their homes as a scissors grinder, in order that he might enter with the word of truth, lest his identity in the community so stir up the Catholics as that they would make some demonstration that would hinder the possibility of accomplishing what he had gone to do.

One of the laymen, of which this brother is the pastor, reported on Saturday night that he had talked with an old gentleman eighty-two years old who had never heard of the flood and thought he was putting up a joke upon him when he told his son about it. This old man asked this deacon to call again and tell more about what the Bible says, and this deacon arranged to carry with him this week a large number of the young people of the congregation together with a small organ and they will have a prayer meeting in this home. Last night was the night that they were to have this meeting and I am listening to hear that this old man has surrendered to Jesus Christ. He is the father of a large family and there are many grandchildren and his coming now assures us of the accessibility of the entire family which will open to us a large field in an entirely new section of country.

God's blessings have been so manifest in all that we have done and are trying to do, that we wonder that Southern Baptists do not see the large opportunities in this field and make it possible for us to do what needs to be done. We need to multiply our mission force in this State several times over. I am thinking now of a town of nearly eight thousand people, in which Baptists have never yet had a single service. There are a few Baptists living there, we could have organized a church there long ago if we had only had the money necessary for the house and the support of the pastor.

How I wish that some of our friends in the older states who have wealth, would give us a church building fund. We have a number of churches which have no house and are unable to secure any, where the loan of a few hundred dollars would enable us to encourage them to do heroic things.

G. H. CRUTCHER,
Cor. Secretary.

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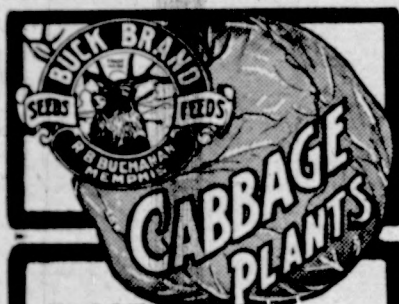
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THE BAPTIST RECORD, Jackson, Mississippi

NEWS IN THE CIRCLE

MARTIN BALL

Pastor N. W. Cox has resigned the Beechland church, Louisville, Ky., to accept the call to the Beechmont church, same city. The change becomes effective April 1.

The First church, Ft. Smith, Ark., rendered pastorless by the resignation of Dr. F. F. Finley to accept a call to Bowling Green, Ky., has called Rev. B. V. Ferguson, who will begin his labors June 1.

Pastor Geo. W. Riley, of Houston, is succeeding in an aggressive fight on law breakers in Houston. His well-timed words are felt in the community and great good will result from his efforts.

Dr. J. Benj. Lawrence, our efficient corresponding secretary, is selected as the speaker of the day on Missionary Day in the Louisville Seminary. A great treat awaits both professors and scholars.

Evangelist J. B. DeGarmo, of Blue Mountain, has just closed a gracious meeting at Greensburg, Ky., in which there were many additions by baptism and some by letter. DeGarmo preaches the old gospel in an attractive way.

Dr. J. W. Porter, editor of the Western Recorder, has been thoroughly convinced that General Geo. Washington was baptized by Rev. John Gano, a Baptist preacher, who was chaplain in his army. The proof seems conclusive.

The mayor of Philadelphia has issued instructions to the directors and bureau chief to issue general order against drinking among employees during working hours. Whiskey and efficient public service is an impossible combination.

Echoes from the recent convention at McComb continue to come in. It is the universal verdict that it was the greatest convention—in many respects—we have ever had. Everybody get ready for Pontotoc next year!

Pastor R. L. Wallace, of Kentucky, on his way to Inverness, called at Clarksdale a few minutes this week. He takes charge of the work at Inverness, Isola and Moorehead. We give him a cordial welcome to this great Delta country.

Home Board Evangelist J. C. Wolf has just closed a great meeting with the church at Vidalia, La., in which there were ninety-two additions—eighty-seven by baptism. Thirty of those for baptism were adults. Pastor A. D. Kendrick is happy.

The Gospel Mission brethren are having trouble with their orphans' home. We do not know the nature of the trouble, but suppose it is with the management. They have a meeting called to gather in Jacksonville soon to endeavor to adjust matters.

The papers and a telegram announce the death of Brother James Mitchell, of New Albany. He was the father of Brother L. E. Mitchell,

of Tunica. A splendid citizen, kind good father, and a devoted, consecrated Christian, has gone home to rest with God.

Dr. L. E. Barton, formerly pastor at West Point, has resigned the Jackson Hill church, Atlanta, Ga. His plans for the future have not been matured. Dr. Barton is a strong gospel preacher.

In the number of students at the Seminary who have volunteered for foreign mission work, challenging Southern Baptists by placing their lives against money, three are from Mississippi—G. F. Conerly, J. E. Lumbley and H. E. Porter.

Dr. W. M. Vines, of Charlotte, N. C., recently held a week's meeting in the Free Mason church, Norfolk, Va. There were 110 professions and eighty-one additions to the church. Dr. Vines was once pastor of this church and is still much loved.

It is stated that Dr. John E. White has been called to the presidency of the Baptist college in Anderson. He said, he left Atlanta on account of the overmuch work. He will have his hands full with the pastorate of a great church and the presidency of a college.

The Western Recorder speaks kindly of Pastor R. L. Wallace, who leaves New Liberty, Ky., and comes to Inverness. The paper says, "He leaves behind him a splendidly developed field as a witness to his faithfulness and efficiency as a pastor."

President John G. Gibben, of Princeton University, will deliver two lectures at the Louisville Seminary, March 30-31, on the Norton Foundation. The lectureship is for the discussion of the relation between Christianity and science and philosophy.

A Baptist church has been organized recently in Shreveport, La., with 101 charter members. Others have joined in a meeting now in progress. Dr. R. A. Kimbrough is doing the preaching. A building for temporary use is nearly completed. The pastor is building on no other man's foundation.

The Clarksdale W. M. U. held a successful rally March 30. Quite a good number of visitors from surrounding towns were present. Mrs. McKenzie, of Lula, discussed "What the World Owes to Baptists." Mrs. Guthrie, of Lyon, read an excellent paper on State missions. Mrs. Adams, of Clarksdale, made an address on "The W. M. U.—Past, Present and Future." Mrs. Mangum made the welcome address.

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Book 3. "Talks With the Training Class" (Slattery); 50 cents.

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Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

Book 7. "The Heart of the Old Testament" (Sampey), or "Old Testament Studies" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 8. "Studies in the New Testament" (Robertson); cloth, 50 cents; paper, 35 cents.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

BILOXI AND BAPTIST OUTLOOK THERE.

T. J. Moore.

It was my first visit to this beautiful Gulf Coast city. I have heard of its attractions, but like Sheba's Queen upon her visit to Solomon's court, I can exclaim "the half had not been told me." On the sides of the city are the most attractive beach scenes to be found anywhere. The lashing waves, the white sand, shell roads, majestic live oaks and magnolia trees form a part of the alluring attractions along the shores. And for miles along the "Beach" are elegant and magnificent residences and hotels.

The people, too, while very worldly, frolicsome and as a rule indifferent to the claims of Christ-like piety and Bible holiness, are intelligent, social and clever. Their name is not legion it is true, but I found a number of as true, consecrated and energetic Christian workers in Biloxi as I have ever met anywhere.

We have two Baptist churches in the city. The First Church is well located in the heart of the city. The Second is at the "Point" some two miles away, right near the great oyster factories. By the way, did you know that two and a half million of dollars a year come into Biloxi through her oyster, crab, shrimp and other fish industries.

While my work was mainly with the First Church, I held two services with the Second and among other things succeeded in organizing among them a strong Tithing Band. Rev. J. E. Curry of Richton, is their pastor, and is doing a good work.

A new pastor, Rev. A. H. Clark,

Calomel Seldom Sold Here Now

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town — your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

of Beeville, Texas, had been called by the First Church "sight unseen," had accepted and was expected at any time. The Enlistment man served as "fore runner" to him. We held services at night and on Sunday and conducted a home to home campaign among the members through the day. The pastor came in and preached at both the services on the closing Sunday of the campaign, to the largest congregation ever gathered in the building before. The new pastor is a fine fellow, a splendid preacher and was enthusiastically welcomed into his new field. The campaign resulted in the installing of the Budget and Duplex Envelope system of finance with nearly every member pledged to specific amounts for weekly offerings to both home uses and missions, more than twenty additions by experience and baptism, and about a dozen by letter or statement.

We closed Sunday night, leaving all happy and hopeful. You may look for steady progress in the Biloxi church. Let every reader of this article pray for this church and its new pastor.

THE MEETING AT SHELBY.

The pastor, R. A. Eddleman, began a meeting on the third Sunday in February, with W. R. Cooper, of Itta Bena doing the preaching, and B. L. Cooper of Aberdeen doing the singing. The meeting ran two weeks closing on the first Sunday in March.

Both the preacher and the singer seemed to be at their best. Bro. W. R. Cooper preached about as fine series of sermons as one usually hears. They were clear, concise, pointed and forceful. He has well in hand the plan of salvation and knows how to show a Christian his duties both to church and to his Lord. The meeting was well attended from the start, the people going through rain and snow to hear the evangelist.

The visible results of the meeting were 10 by letter and two for baptism, a fine young man, the head of a family, and a most splendid young woman. Judging from the expressions of the public the meeting has been far reaching in its effects.

The singer was very fortunate in his selection of choir and solo music all of which was very much enjoyed. The congregation was greatly inspired and uplifted and some times melted down by the music.

On the last day of the meeting additional pledges were asked for on the proposed church building which ran up to about \$2500. The church has on hand now in cash and pledges an amount sufficient it is believed to launch and complete the new church building at an early date.

I may state further that the blue prints are in hand and the church has advertised for bids.

Bro. Eddleman is working faithfully for the church and people of Shelby and we are encouraged that he will do well the work begun by another. He and his wife covet the prayers of the brotherhood in their prayers in two meetings planned for the near future. One at Merigold where we expect to have Bro. T. T. Martin, and the other at Boyle where the writer proposes to do the preaching.

L. F. GREGORY.

SUNDAY SCHOOL HELPS FOR 1916



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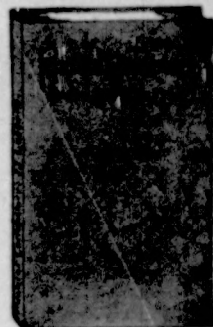
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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

E. M. STEPHENS.

On February 23, 1916, Brother E. M. Stephens passed from his earthly home and friends to the realities of a brighter and better world. Brother Stephens had been in ill health for several months, and he grew worse as the days came and went. He suffered a very great deal, but he bore it all bravely and patiently.

Brother Stephens was born in April, 1873. He united with the New Liberty Baptist church several years ago and remained a member of the same until his death. He was a good and upright man, and was greatly loved by all who knew him. He will be greatly missed, not only by his relatives, but by his many friends.

Funeral services were conducted by the writer at New Liberty church, where a large crowd of relatives and friends gathered to pay their last respects to his remains.

B. C. LAND.

Sweetman, Miss.

MATTHEW M. SMITH.

We, the members of New Hope Baptist church, do deeply deplore the death of our Brother M. M. Smith, who united with our church July 28, 1888, and has been a good and faithful member. We record with deepest regret his death. Therefore, be it

Resolved, That in his death the church has lost one of its best and most conscientious members, one whom it was proud to honor and one whose presence will be sadly missed.

Resolved, second, That we tender our heartfelt sympathies to the bereaved family in their great loss.

Resolved, third, That a copy of these resolutions be spread upon our minutes, a copy transmitted to the family of our deceased brother, and also that they be published in The Oxford Eagle and in The Baptist Record.

D. J. HOKE,
MISS ZOLA HOKE,
Committee.

SHANNON.

We are looking forward with a great deal of pleasure to the coming of our new pastor, Rev. J. H. Turner, the third Sunday in April. Rev. J. A. Rogers, of Amory, supplied for us in February and March, and we are indeed grateful to our Heavenly Father for sending this good man, because he not only gave us some splendid sermons, but informed us that we had carried our church debt long enough; so he "got busy" among the membership, and in two days the debt was cancelled. Not satisfied with this "small" undertaking, he proceeded on double duty, and collected our home and foreign mission collection (\$125), which was more than double our last year's offering. Isn't it splendid? And

haven't we cause to be grateful? All honor and praise to our God, who doeth all things well.

Our new pews will arrive April first, and put in order for our April service, and about half of the pew money has been paid in.

Our Sunday School is moving along nicely, average attendance the first quarter was sixty-three, which we consider splendid, for a small town with two other schools. We ask the prayers of our people for a great revival in our church and community this year. With every good wish.

Cordially,
J. L. ARNOLD, Clerk.

When is a church a church? When it is the church of the common throng. "The multitudes heard Him gladly."

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 23, 1910.
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet, for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Leeds, S. C., March 2, 1911.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

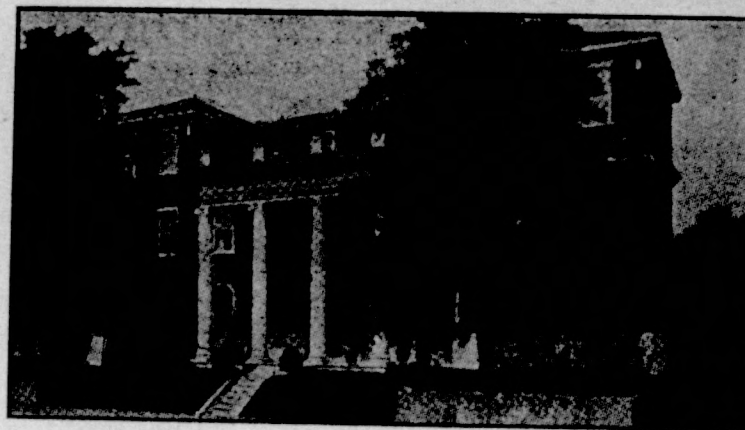
C. A. CROSBY, M. D.
These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below: Shivar Spring,

Box 18B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
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